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THE CHURCH AT THE END OF RUSSIA: HISTORICAL AND ETHNOGRAPHIC CONTEXT OF BUILDING

The article is devoted to the ethnographic aspects of building a modern Orthodox church, the deeds and personality of its investor and constructor. This is the first time an Orthodox church is considered as a social and cultural object from the perspective of historical and anthropological methods, and the actions of its creator — as a response to the social and cultural requirements and demands of the modern era. The author considers the significance of the Church of the Intercession of the Holy Virgin in Kondratyevvo as a symbol of ethnic and cultural local identity. The construction of a votive Orthodox church is a unique phenomenon in modern construction. Narratives about the construction of the Church of the Intercession, including motifs about miracles, which formed among the village church parish, eventually become a cultural text for the entire pan-Russian tradition. The personality and religiosity of the investor and the creator of the Church of the Intercession are considered. His personality is studied within the problem of “personality and history”, “personality and individuality in culture”. The author compares the process of building the Church to the spiritual perfection of its creator; his moral growth — to the construction of the church, and its construction itself is described as a spiritual process. The Church of the Intercession — a church at the end of Russia nowadays fulfills protective and defensive functions as well as canonical ones due to its location at the state border. Its significance as a symbol of ethnic and cultural identity in the changing historical context is increasing.

Keywords: *Orthodox Church, temple construction, customer, personality in history, personality and individuality in culture, votive church, mythology, motifs about miracles, identity*

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